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ABSTRACT

Sponsored by the Associated Country Women of the World (ACWW) and Country Women's Council (CWC), the seminar marked the first time that: (1) American Indian women met on a national basis and (2) Anglo women met with them. Attending the week-long seminar were 67 delegates representing 43 tribes from 23 states. Participants were selected who would return to their reservations as leaders prepared to initiate programs and work with existing agencies for the improvement of family and community life. During the week, seven discussion sessions were held. Topics covered were: education for the world of work, development of community environmental action, safety practices and programs, alcoholism and drugs, better communications for better family life, and opportunities for training and for continuing education through extension. A dress review, walking tours of Colorado State University campus, and brief discussions of the role of the CWC and the ACWW were among the seminar's activities. Each delegate brought an item which was representative of her tribe's culture and told the delegation about its meaning. The North American Indian Women's Association (N.A.I.W.A.) was established and its goals determined. This booklet briefly describes the seminar's activities. (NQ)

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Report

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REPORT OF
THE ASSOCIATED COUNTRY WOMEN OF THE WORLD'S
NATIONAL SEMINAR OF
AMERICAN INDIAN WOMEN
AUGUST 2-8, 1970
FORT COLLINS, COLORADO

CONDUCTED FOR ACWW BY THE COUNTRY WOMEN'S COUNCIL
U.S.A.

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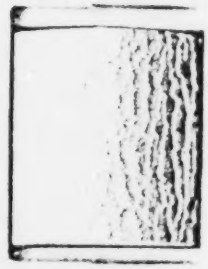

Cover design was developed by Mrs. M. L. Jaggar — a member of The Federation of Women's Institutes of Anglesey — North Wales, England.

Design was adapted to a cloth wall hanging by Mrs. W. E. Cochran, CWS Secretary and Mrs. Paul Horton, and used as a backdrop throughout the Seminar.

Lettering in Indian means "Welcome to the Conference".

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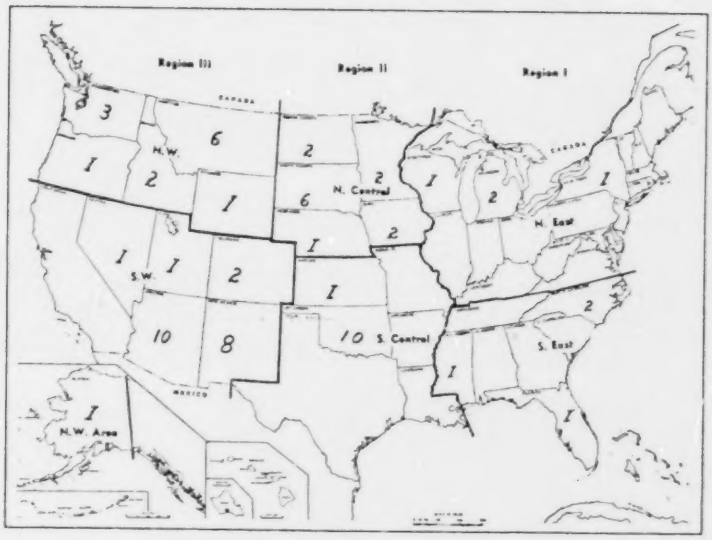
NATIONAL SEMINAR OF AMERICAN INDIAN WOMEN

CONDUCTED FOR THE
ASSOCIATED COUNTRY WOMEN OF THE WORLD
BY
COUNTRY WOMEN'S COUNCIL U.S.A.

Theme

"INDIAN WOMEN PLAN FOR THE SEVENTIES"



The above map shows the distribution of delegates — selected by the registered Indian population of each state — and from states having organized tribes or groups with which delegates may work following the Seminar.

The bold outlines on the map indicate the areas of the new North American Indian Women's Association which was organized at the Seminar.

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REPORT OF
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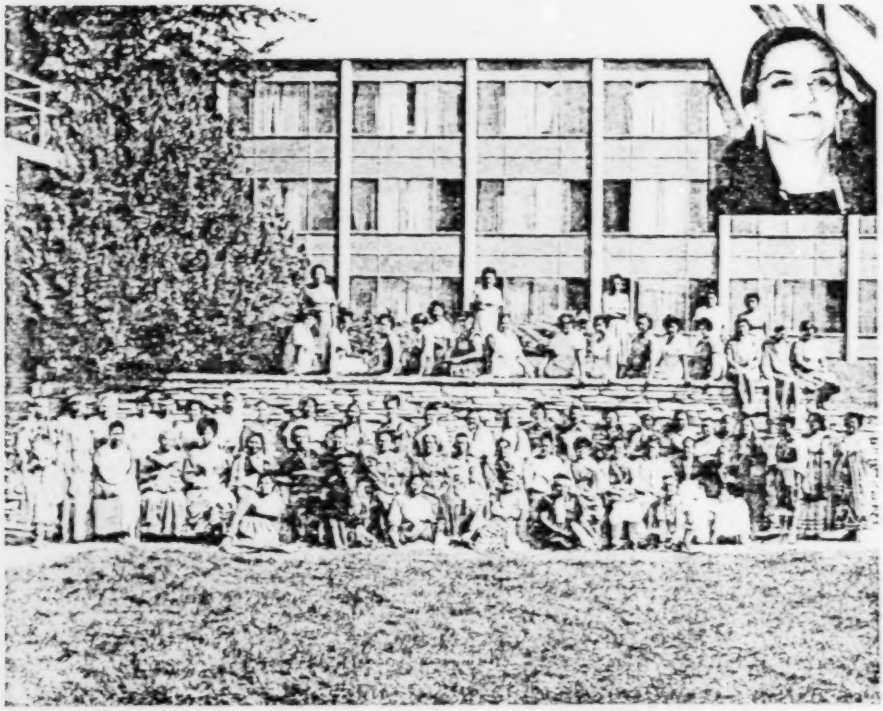

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Delegates representing 43 tribes from 23 states — Background is Green Hall Dormitory. Inset picture is of Mrs. James Cox — elected first president of North American Indian Women's Association which was organized during the seminar.

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Country Women's Council officers, Executive Board members and CWC workers who attended the Seminar for its full duration. Mrs. Eugene Survant was the Seminar leader, CWC officers and board members presided over sessions. Others participated in sessions and assisted wherever help was needed. Absent from this picture was Mrs. Haven Smith, Chairman of Women's Farm Bureau, who participated in an afternoon session.

Left to right, first row: Mrs. W. Edward Cochran, CWC Secretary, Mrs. Albert Stoutner, CWC Chairman, Mrs. Eugene Survant, ACWW Area (U.S.A.) Vice-President, Mrs. J. S. Van Wert, CWC Treasurer, Mrs. F. G. Garrison, CWC Vice-Chairman. Back row: Mrs. Alonzo Pettys, Colorado Ext. Homemakers Council, Mrs. Robert Hanson, WNF&GA National Hort. Therapy Chairman, Mrs. Mary Moore, New Mexico Ext. Homemakers Council, Mrs. Keith Blackner, Pres. Nat. Ext. Homemakers Council, Mrs. J. J. Moxeley, Nat. Ext. Homemakers Council, Mrs. Ethel Goodreds, WNF&GA National Marketing Chairman.

We were saddened to learn of the tragic death of Mrs. Alonzo Petteys whose splendid contribution to the Seminar will long be remembered by delegates and CWC members. Mrs. Petteys was killed in an automobile accident August 27, 1970.

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FOREWARD

For many years the member organizations of Country Womens Council, U.S.A. have recognized the imperative need for help for our American Indian population. State and National member organizations have long worked with these people in areas of nutrition, family life and health, and several have provided scholarship aid.

Problems of our Indian population are more complex than those of other minority races in our country due to their comparative isolation on reservations set aside for their use by the United States government and administered by government agents.

When it was discovered that the residual fund from the 1968 ACWW Conference, representing individual contributions from Country Women's Council members, was sufficient to warrant such a project, the voting delegates to our 1969 C.W.C. annual meeting supported the recommendation of the executive board that we offer to conduct, for ACWW, a seminar for American Indian Women. When this offer was accepted intensive planning by our ACWW Area vice president, Mrs. Eugene Survant, and the C.W.C. executive board under the chairmanship of Mrs. Albert Stoutner enabled us to conduct the seminar with less than a year of preparation.

If such a seminar was to be of permanent help to our Indian population, participants needed to be selected who would return to their reservations as leaders prepared to initiate programs and work with existing agencies for the improvement of family and community life.

The Cooperative Extension Service and Bureau of Indian Affairs were of great value in helping us locate such delegates. The number of delegates from each of the 23 states represented were selected according to the registered Indian population.

From funds set aside for the Seminar — C.W.C. budgeted the expenses for 50 delegates.

Sponsors for the other 18 delegates are:

Indiana Farm Bureau Women

Oklahoma State University

South Dakota Extension Homemakers Council

Makah Tribal Council, Neah Bay, Washington

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Cherokee Historical Society, North Carolina

Oregon Extension Homemakers Council

Colorado Extension Homemakers Council

Iowa Farm Bureau Women

Iowa Master Farm Homemakers Guild

Michigan Association of Extension Homemakers

Alliance Community Center, Alliance, Nebraska

Delaware Home Economics Extension Council

Colorado State University at Fort Collins Colorada, a unit of our National Land Grant University System, was selected as the site of the Seminar not only because of the generous contribution of staff talents and physical facilities, but because Colorado is centrally located in the nation and in an area having the greatest concentration of Indian population, which reduced travel costs.

A few delegates traveled by private car, but most traveled to Denver on flights planned for arrival within a span of only a few hours. Colorado C.W.C. members served as hostesses and greeted delegates on arrival. Both hostess and delegate were easily recognized by badges bearing the symbol shown on the back cover of this booklet.

Delegates came from all areas of the United States including Alaska, and as each of the 43 tribes represented has its own culture and customs, an ice breaking social evening was planned for their arrival. Chartered busses carried them up the spectacular Big Thompson Canyon to a typical Western Dude Ranch — the Lazy B — located at Estes Park, high in the Rocky Mountains.

Delegates and C.W.C. members enjoyed a Chuck-Wagon supper seated at long tables in an area reserved for us. The informal atmosphere and wholesome entertainment provided by the singing cow-boys of the ranch helped to relax tensions and promote a feeling of fellowship.

Tired, sleepy delegates were later driven down to the campus that would be their home for a week — shown to their rooms in the spacious comfortable dormitory. Luggage was sorted and distributed, ice and cold drinks provided, and sometime well after midnight, all settled down for much needed rest in preparation for the Seminar meetings which are covered in this booklet.

BEE COCHRAN—CWC Secretary

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BACKGROUND INFORMATION

Questionnaires were sent out to all prospective delegates to determine the background profile of the delegation and better prepare for a meaningful program at the Seminar. The following information was received from 74 women.

Marital status:

7 are single
58 are married
5 are separated or divorced
4 are widowed

These 74 women are the mothers of 282 children ranging in age from 1 to 40—

140 are girls — 143 are boys

Education:

5 women's education ended with grade school level work
46 women's education ended with high school
19 are college graduates or have had college level training
4 have received other forms of education.

Community activities in which these women are active include:

Church — Adult clubs — Arts and Crafts — Tribal Council work — Parent-Teacher organization — Head Start Program for pre-school children — 4-H Leadership work.

Concerns for young people on the reservations as expressed by delegates:

48 Lack of recreational facilities
33 Under-employment
41 Alcohol, Drug Abuse, Glue sniffing
42 Apathy of parents and community discrimination
20 School Dropouts

A study of these questionnaires indicated the need for a well developed program geared to a study of the concerns listed — but leaving the timing of the program loosely structured to permit "on the spot" alterations and adjustments so that a maximum amount of time and attention might be devoted to the exploration of priority issues.

Delegates were quick to appreciate this feature of the Seminar— and made good use of the time available for discussion and for planning of sessions in which they were taking more and more leadership roles.

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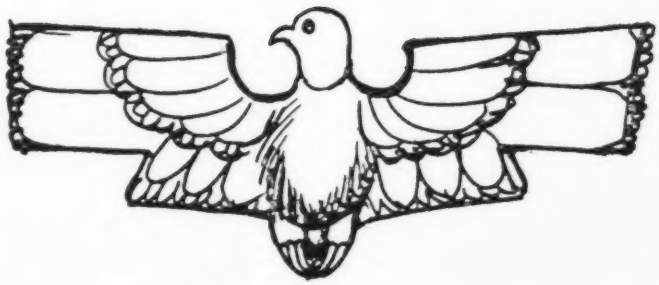

Thunderbird — Symbol of the Creator is a design common to most Indian tribes and appears in many art forms.

OPENING CEREMONY

It would be a grave error to say "The First Seminar for American Indian Women ever to be conducted in the United States was formally opened by our ACWW Area Vice President, Mrs. Eugene Survant." The friendly, informal atmosphere that prevailed throughout the Seminar was one of the chief contributing factors in making the meeting a success.

A sunny lounge opening to a landscaped grassy terrace provided an ideal atmosphere for communication — which was the very foundation stone of the Seminar. Not only was this the first time that American Indian women had met on a National basis — it was the first time that "Anglo" women had met with them — so of prime importance was the rapid development of trust and confidence that enabled participants to share ideas and make progress in evaluating the needs of the Indian people.

The Seminar was opened with prayer, the salute to the American flag and the singing of the National Anthem. Mrs. Survant greeted the delegates for ACWW and extended to them a warm welcome, and briefly outlined the purpose of the Seminar. Mrs. Albert Stoutner, Chairman of the Country Women's Council welcomed delegates with this comment. "We have planned a learning Seminar. We have planned activities and we have planned time for fellowship when we can listen to the view points of others and realize that in expressing our thoughts we all have needs, we all have concerns and we all have desires. Through our association and study, may we understand one another better. Again, we welcome you to spend this week with us and hope that the time you spend here will be both profitable and enjoyable."

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Dr. Karl E. Carson, Mayor of Fort Collins, Colorado — greeted the delegates and welcomed them to the city. Greetings from our Government and Organization heads have been printed in their entirety.

The Honorable Ben Reifel, Congressman from South Dakota. was introduced by Mrs. Grace Kline, Area Program Leader from his state. Representative Reifel, who is of Sioux Indian ancestry, was voted the outstanding American Indian in 1956 — His background enabled him to not only speak with understanding of the Indian point of view — but to pinpoint areas of concern where women could make an important contribution — Training children to appreciate the need for education, for developing a sense of time, to manage both time and income for the future. To keep from his heritage that which is important to the preservation of his culture, while adapting to the reality of today's American culture.

A daily coffee break, both morning and afternoon — not only served as a welcome stretcher, but promoted fellowship and gave delegates an opportunity to exchange ideas in preparation for participation during the balance of each session. Our first coffee break was followed by introductions — not formal presentations, but a chance for each person present to step to the microphone, introduce herself and give a bit of information about her home, her family and her community.

Attending the entire Seminar, and representing Commissioner Louis Bruce, Special Assistant Tom Reid of the Bureau of Indian Affairs, not only spoke at the afternoon session of the opening day, but was present to answer questions of the delegates concerning the BIA's role in serving the Nation's Indian population.

Mr. Reid told delegates that the BIA's old role of "Father Knows Best" is no longer applicable — that Indians in today's world know their own needs and the BIA is now:

1. Casting off the role of a management organization to serve as a service organization.
2. Reaffirming the trust status of Indian Lands.
3. Changing the role of the Area Office, stressing the needs of technical assistance.
4. Providing tribes with the option of taking over any or all BIA functions, and will furnish assistance.
5. Assuming stronger role as an advocate of rural interests.

Mr. Reid said that volunteer individuals were needed to implement these five points, that personal involvement can lead to a better community; that Youth is the key if we provide guidance and implement educational training in housing, health and employment and foster a desire to preserve the good of our past while building for tomorrow.

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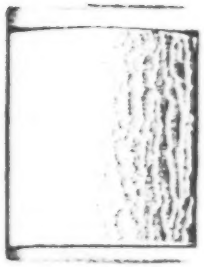


GREETINGS

THE WHITE HOUSE
WASHINGTON

July 18, 1970

Dear Mrs. Survant:

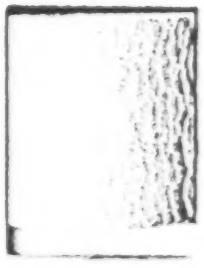
It gives me great satisfaction to know that the Associated Country Women of the World and the Country Women's Council in the United States are sponsoring a Seminar for American Indian Women.

No meeting could be more timely, and no task more urgent than that of making the American Indian woman a full and active participant in the life of her community and country. At a time when all nations of the world must use their fullest resources to meet the needs of their citizens, you address yourselves in a constructive manner to a priority national program which offers promise not only to Indian communities, but to our country.

I enthusiastically look forward to the results of your deliberations.

Sincerely,

RICHARD NIXON



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THE ASSOCIATED COUNTRY WOMEN OF THE WORLD
SEMINAR FOR AMERICAN INDIAN WOMEN MESSAGE

May 19, 1970

I send my very best wishes and greetings to the participants and leaders of the Seminar for American Indian Women, organized jointly by The Associated Country Women of the World and Country Women's Council in U.S.A.

In our effort to create a world of understanding and lasting peace and progress, this is indeed a step forward. We live in different parts of the world under different conditions, at different levels of progress. Many of us work against various obstacles but what gives us courage and strength, is the feeling that we are not isolated, that there are many people round this world, who are fighting against similar odds. It is this feeling of belonging, feeling of comradeship that helps in our difficult journey towards creation of a happier world. To find unity in diversity is our ultimate goal. The consciousness of this truth will help us to break down the superficial barriers of colour and creed and will open the door to knowledge and understanding. You are pioneers in this work and you are not alone. Thousands of women are thinking of you and extend their hands in friendship.

Wishing you success in the Seminar and hoping that this will be the beginning of another new chapter of service.

AROTI DUTT
President,
Associated Country Women of the World

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GREETINGS FROM MRS. GRAHAM SPRY

Deputy World President ACWW

Our International President, Mrs. Aroti Dutt, when she heard I was hoping to be with you at your Seminar, asked me to bring you her special greetings. She wishes so much that she might be here herself at this history-making gathering, and wishes you every success.

For myself, my disappointment is keen that, after all, I am not able to meet you all. A lame leg has sent me to hospital. It makes me sad that I cannot be with you in person as I had hoped and planned, but I am with you in my thoughts. I bring you greetings from ACWW members all over the world, from Indian women in our President's country, India, and women of other countries of Asia; from Africa; from Australia, New Zealand and the Islands of the Pacific; from Europe; from South and Central America and Mexico; from the Caribbean; and from my own country, Canada, where last year we, too, had an ACWW Seminar like yours, in the far north, in Yellowknife.

There, our Canadian Indian Princess for 1970 was chosen a few weeks ago. A Blackfoot, who owns her own quarterhorse, she said in her speech. "For to know is the key to understanding, and understanding is the key to brotherly love." That is what we believe in ACWW. Some of us are black, some yellow, some brown and some red and some white. Some of us live in jungles that are always hot; some in open prairies where the winters bring cold and snow; some even live in cities. A few of us have plenty of money, most of us have very little. We speak all sorts of different languages and worship God in many different ways. We live in more than 60 different countries and on six continents, but in spite of all these differences and the distances that separate us, we in ACWW think that it is tremendously important to get to know each other, then we can work together to help our families, our communities, our countries, and the whole of mankind to live better and happier lives and to solve the desperate problems of hunger, disease, poverty, ignorance and misunderstanding that face the world today — Then we can help each other and help each other to learn what we need to know if we and our children are to live in this changing world — Then we can learn from each other.

As a white woman, I know that I have a great deal to learn from the original peoples of North America, who have such a high tradition of unselfish sharing. As a Cree Chief said 85 years ago in what is now Saskatchewan: "We borrow this earth from God . . . We were put here to help each other."

IRENE SPRY

July 19, 1970

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STATE OF COLORADO
EXECUTIVE CHAMBERS
DENVER

JOHN A. LOVE, GOVERNOR

July 24, 1970

Mrs. Eugene L. Survant
Area Vice President
Associated Country Women of the World
Trinchera, Colorado 81081

Dear Mrs. Survant:

Mrs. Love joins me in thanking you for your cordial invitation to attend the banquet of the Associated Country Women of the World and the Country Women's Council, USA, on Friday, August 7.

Unfortunately, my schedule calls for me to be in Washington, D. C., that evening, and Mrs. Love has prior commitments, thereby making it impossible for us to join you on what we are sure will be a very entertaining event.

Thank you for thinking of us and our very best wishes for a most successful occasion.

Sincerely,

JOHN A. LOVE

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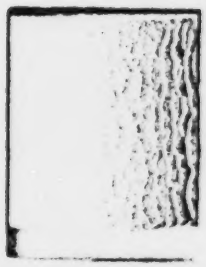
Encl.



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INTRODUCTION TO DISCUSSION SESSIONS

Delegates had been asked, before their arrival at the Seminar, to express their talents and their willingness to participate in such capacities as song leader, special musical numbers, discussion leader, devotional, reporter, recreational planning or special talent. It was natural that, early in the Seminar, they should wonder just how free they would be in expressing their desires for meeting content — even though they had been told that it was their Seminar and structured to include what they wanted.

Some delegates asked if they could hold a meeting that would be closed to hostess groups. It was agreed they could do so. The delegates held a number of meetings, but CWC members were excluded only once — when they planned an event to express their appreciation for the Seminar.

From the first day — delegates assumed more and more responsibility for leadership in conducting the meetings — They opened each meeting with prayer — sometimes in their Indian language — They introduced speakers, gave readings and special musical numbers. As they gained confidence that the meeting was actually open for discussion, as a seminar should be, and they were not just a captive audience — participation was free and open and speakers were bombarded with questions and comments that related the subject matter to their own particular problems and experiences.

This sharing of ideas paved the way for discussion groups that were conducted as a part of the planned program. The entire delegation called off numbers from 1 to 7 — thus breaking the group into seven discussion sessions — and tending to separate companions and expose delegates to new faces. Each group selected a discussion leader and a reporter — and each group was free to discuss any problem they wished to cover. A CWC member sat in at each group — not to participate — but to answer any questions that might be directed her way — Results of these discussions were reported at a general assembly — and an evaluation by delegates after the Seminar indicated that these sessions were considered of great value — and their regret was that more time could not be devoted to exploration of subjects introduced in this manner.

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THE ANT SYMBOL — Wise chiefs used the example of the co-operative, industrious ant to show their people how they could work together for a better community. The symbol has been handed down through the ages, and at present is used in quill and bead work designs.

DISCUSSION SESSIONS

"EDUCATION FOR THE WORLD OF WORK"—Leader: Mr. Michael Taylor, Consultant, Indian Affairs, Colorado Department of Education.

Mr. Taylor opened his discussion with the statement that the Bureau of Indian Affairs' schools need changes — and these changes should be made with the guidance of the Indian people using them.

Whereas schools off the reservations are operated with tax funds — those on the reservations must be provided with money from other sources. The Johnson-O'Malley Act provides for the budgeting of funds for "Special Indian Programs." Mr. Taylor stressed the need for Indians to study this act — to determine how funds are being used — and to request funds for the education of their children, that Johnson O'Malley funds usually go to the public schools, but that the act does not specify that this must be so.

Delegates were informed of this — and one, from the state of Washington, stated that her tribe had applied for money from this source. Group reaction was constant throughout Mr. Taylor's discussion — and pencils flew to take notes on the seven titles covered and under which Federal funds could be obtained for conducting of educational programs for Indian children.

Of particular interest was Mr. Taylor's statement. "Any qualified Indian student who wants to go on to school may -- Money is available." Sources of funds given were Bureau of Indian Affairs, Private funds, grants and loans. He closed with the question. "I should go out and hunt educational funds for you? — Don't just stand there — go and find them."

At this point Mrs. Moxley announced that a scholarship for Indian women provided for the 1971 academic year in the school of their choice by past officers of National Extension Homemakers Council was available and information obtainable from Mrs. Verne Alden, Wellsville, Kansas.

Mrs. Garrison told delegates of several scholarships available to Indian women from Woman's National Farm and Garden Association—information available from Mrs. F. G. Garrison, 8200 East Jefferson Avenue, Detroit, Michigan 48214.

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Spearing fish that were not only used as food for current needs, but dried and smoked — often with alder wood — to preserve the meat for winter use.

DISCUSSION SESSIONS

DEVELOPMENT OF COMMUNITY ENVIRONMENTAL ACTION — was the subject for a full morning of discussion led by Dr. John R. Bagby, Director of the Institute of Rural Environmental Health and Dr. Eldon P. Savage, Chief of Chemical Epidemiology Section of the Institute.

Environmental problems were one of the subjects listed on the questionnaires sent to delegates — and it was obvious that they had come to the Seminar with many questions for which they were seeking answers.

The use of pesticides on crops — particularly when sprayed or dusted from planes — was of grave concern to delegates from areas where honey is a staple item of tribal diet and bees are being killed by pesticides. Use of wild berries in the diet in areas of pesticide use was another concern. The pollution of water supplies brought out many questions and problems. Delegates were surprised to learn that not only detergents with non-degradable phosphates caused trouble — but it is suspected that colored toilet tissue contains dyes causing the destruction of organisms necessary for sewage treatment. High on the list of problems was the ever-increasing stockpiles of old cars and trash — and the difficulty of handling their disposal.

Building of roads through reservations — breaking up the natural habitat of wild animals was of concern to women of some areas — whereas the lack of roads for adequate communication was a problem in others.

A disturbing fact brought out through discussion is that the mechanical wonders of modern life that bring us more leisure time help contribute to the destruction of the pleasant environment we would all like to enjoy.

Delegates were encouraged to make surveys of their local situation — enlisting community support in pinpointing problem areas — then seeking help in taking remedial action.

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BIRCH BARK CANOES — used on lakes and streams in the woodland country. Fragile and light in weight — a good canoe would last a year — old canoes were kept for home use and light trips. Being light weight — they could carry heavy loads in shallow water.

DISCUSSION SESSIONS

SAFETY

Many of our delegates live on remote reservations where emergencies require prompt action if tragedy is to be averted. An entire evening was devoted to a study of safety practices and programs.

Lt. Tom Fierce of the Fort Collins Fire Department opened the session with the showing of the film "Pulse of Life" — to show the urgent need for being not only informed, but trained to meet emergencies. Following the film, he demonstrated mouth to mouth resuscitation, using "Susie" — an inflatable dummy designed as a training aid by a father who lost his teen-age daughter in a drowning accident — which might have been averted had anyone present known the mouth-to-mouth method.

After showing delegates how the correct method actually inflates Susie's lungs — the women were invited to practice on Susie, under his direction. Delegates, particularly those living near water, were quick to respond — and Lt. Fierce was kept busy — not only instructing, but sterilizing Susie with alcohol between demonstrations.

Delegates were given information to help them in setting up life-saving training courses in their communities through the cooperation of their fire departments and county health service facilities.

A second safety film was shown by Mrs. Keith Blackner, President of National Extension Homemakers Council, which gave help to women in developing safety programs in their clubs and community organizations.

Information on obtaining the use of all films shown was given to the delegates and they were told how to get and use information files on all subjects covered in the discussion periods.

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ALCOHOLISM AND DRUGS

Delegates were quick to note that many of the problems brought out in the questionnaires they completed before coming to the Seminar were inter-related. Lack of employment led to alchoholism — and to the use of drugs—

Miss Brigid Berry, clinical social worker at the Phoenix Indian Medical Center in Arizona used visual aids and films to show the need for preventive educational programs and early care for both users of drugs and suffers of alcoholism. One film, "Bitter Wind" a Navajo story with an Indian cast — showed the tragic deterioration of family life when alcoholism becomes a problem.

A film on drug abuse was filmed to show the distortion of mind while under the influence of drugs — and their effect on the nervous system. Discussion followed the showing of each film — and more than one delegate brought out the fact that alcoholism and drug abuse are problems resulting from deeper seated problems existing in today's world.

PENNY ROYAL -- These aromatic plants grow in open places. Indians brewed a pleasant tea from the leaves for the relief of colds, fever and colic in infants and young children.

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WIGWAM — Outer covering of bark or skins of animals. Each member of the family had a right to a certain part of the wigwam. Green boughs were spread on the ground and covered with skins or rush mats for beds — in daytime they were rolled up and used as seats or placed along the walls.

BETTER COMMUNICATIONS FOR BETTER FAMILY LIFE

Mrs. Roberta Frasier, Family Life Specialist, Oregon State University talked to the delegates about the need for communication between family members — and the development of understanding between the generations represented in the family unit.

Delegates were divided into small groups — and each group given a family situation that might cause a problem in understanding — and asked to decide how they would solve the problem for the best interests of the family group.

Reports from these groups were not only interesting and entertaining — but showed clearly the keen understanding that Indian women have of family problems — and the similarity of methods they would employ in solving them. Uppermost seemed to be the respect for the opinions of the elder members of the family group — and a reluctance to compromise when they felt that there was a question between what was right — and wrong in judging a situation.

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OPPORTUNITIES FOR TRAINING

Mrs. Jeanne Wasile, an audio-visual special assistant in the Department of Labor in Washington, D. C. stressed the need for not only preparing yourself for the labor market — but selling yourself and your abilities when applying for work or attempting to market your product.

A film "How to get a Job" was shown to the delegates to emphasize the importance of grooming, conservative dress and good manners in approaching a prospective employer. Mrs. Wasile told delegates about the American Indian Audio-Visual Institute that was created to provide educational films on Indian employment — she also told them about the American Indian International Travel Service — an organization that encourages tourist travel in Indian sections of the United States.

In discussing the marketing of Indian products with the delegates, Mrs. Wasile made several suggestions:

1. Art designs marking Indian products may be patented and used to identify work.
2. An exchange sale of authentic Indian products between Indian trading posts would provide wider variety for the shopper, and could help in the control of sale of outside products—
3. "What you like to do can become an income producing project."
4. European countries would like to have films depicting Indian life for the information of prospective travelers to the United States.

"OPPORTUNITIES FOR CONTINUING EDUCATION THROUGH EXTENSION"

Mrs. Charles McDougall, Assistant administrator on University Relations for the Extension Service, Washington, D. C. reviewed for the delegates the history of the development of Extension Education in the United States and told how it had grown in scope to meet the needs of rural people and provide them with reliable information and training to improve rural life and economy.

Following Mrs. McDougall's remarks, reports were given to the delegates on the Extension Education work being done in their areas by:

Dr. Damaris Bradish, consumer education specialist for Arizona State University,

Mr. Al Triviz, associate director, Extension Service, New Mexico State University,

Lowell Watts, director, Extension Service. Colorado State University.

Services available to clubs, communities and special interest groups were reviewed and delegates told where to turn for the help they needed for their adult and youth educational programs.

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MISS INDIAN AMERICA

Virginia Stroud—19

Western Cherokee Tribe

A student at Bacone College, Muskogee, Oklahoma. Student body president with this mature advice for campus radicals — "I think we ought to be patient with one another and listen to the complete sentence before making a conclusion."

Miss Stroud was selected Miss Indian America, not only for her beauty — but for her concern and efforts on behalf of her people. Her scholarship and her talents which include music, organ and voice, she has painted Indian art professionally since 16.

Mrs. Stella Thunderbull

Clinton, Oklahoma

Nurses Aid and Homemaker, member of Cheyenne tribe. Mrs. Thunderbull, wearing a costume and elaborately beaded jewelry of tribal design — typifies the mature delegate, active in Tribal council work. Concerned for the welfare of young and old on her reservation.

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Mrs. Effie Smythe of the Navajo Tribe, Arizona.

Mrs. Smythe's costume is typical of the Navajo tribe — Long full skirt, velvet blouse. Her necklace is of beaded work, her bracelet of elaborate design in handworked silver. Mrs. Smythe made the handbag she carries — after tanning the cow and deer hide used in its construction.

Mrs. Velma Chavez, Shoshone tribe from Wyoming on the left, Mrs. Ardith Caldwell, Shoshone tribe, Idaho on right.

These costumes show items worn for ceremonial occasions — The moccasins, belt with pouch ornament, handbag and jewelry are of elaborate beadwork on deer skin. Mrs. Caldwell's ceremonial dress is of butter-soft tanned deerskin — a bit warm for an August day in Colorado.

DRESS REVIEW

A modern dress review, given by 'Indian Originals' of Rapid City, South Dakota, and using our Indian delegates as models, provided an entertaining and informative break in one of the afternoon sessions. Designs were adapted from traditional Indian costumes using practical, easy-care fabrics and trimmings suitable for today's active living. The tasteful designs were well received by the delegation — and the models received a big hand from the audience.

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SPECIAL FEATURES

WALKING TOURS OF COLORADO STATE UNIVERSITY CAMPUS:

Tours of the campus facilities were conducted after breakfast to show delegates some of the University departments, and particularly to show them some of the services that are available to help rural women through our Land Grant Universities.

Of particular interest to delegates was a tour of the High Altitude Cooking Laboratory. Many of our delegates live at high altitudes where additional time must be allowed for cooking of foods due to the lower boiling point. This, most of our delegates had learned from their mothers — but what was of particular interest was the exhibit and demonstration of high altitude baking — to show the successes and failures and what caused each. Cakes, breads and quick breads were exhibited — and delegates were able to sample each, judging texture, volume and flavor. Bulletins, prepared by the University, covering all of these problems were made available to the delegates.

EXHIBIT AND SUPPLY TABLE:

A long table in the meeting room provided space for posters giving information covering the day's activities — for distribution of informative material which had been brought to the Seminar by delegates and sponsoring organizations and for the display of materials used during the sessions that delegates might study them at closer range. In addition to this supply table — a bulletin board was provided in the dormitory for exhibit of publicity and news items brought to the Seminar by delegates — and those printed in Colorado newspapers.

Mrs. Ursula W. Higgins, Blackfeet Tribe, Montana on left. Mrs. Higgins, who designs clothing — works actively in maintaining the quality of craft work sold on the Blackfeet reservation. Note her beaded hair ornaments and belt.

Mrs. Cecelia Corcoran, Chippewa-Cree tribe, of Montana — was the delegate having the largest family — 13 children. Her hair ornaments, necklace and belt are also of fine beadwork on deerskin.

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WHAT DOES CWC DO?
1 PROMOTES WORK OF THE ASSOCIATED COUNTRY WOMEN OF THE WORLD
A PURPOSE
1 TO RAISE THE LIVING STANDARD OF THE WORLD
a NUTRITION
b SANITATION
c EDUCATION
AMERICAN FARM BUREAU WOMEN'S COMMITTEE
NATIONAL EXTENSION HOMEMAKERS COUNCIL
WOMAN'S NATIONAL FARM AND GARDEN ASSOCIATION
COUNTRY WOMEN'S COUNCIL U.S.A.

"LET'S LOOK AT CWC":

Mrs. Albert Stoutner, Chairman of Country Women's Council explained the structure of the Council — using a visual aid presentation in the form of a long scroll — depicting the individual members' role in the relationship existing between the local club, the county and state organization — National — CWC — and finally ACWW. This presentation not only provided a graphic explanation of organization structure— but made each delegate present realize the importance of the individual in her contribution to world peace and understanding. The scroll was later exhibited on the wall of the meeting room so delegates could study it, make notes — and photograph it for future study. This presentation also made some of the delegates who belong to Extension sponsored clubs realize that they, as individuals, were actually members of CWC and ACWW through their club, state and national affiliations. It was of tremendous help to the delegates in developing an understanding of ACWW and its purposes, and CWC's role in promoting the work in the United States.

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THE SUN SYMBOL — Found in the cultures of most tribes — Giver of warmth and shedder of light and strength.

"ACWW AROUND THE WORLD"

A follow-up presentation of ACWW's work, emphasizing the world-wide scope of the program, was presented by Mrs. Haven Smith, Past ACWW Deputy President. Mrs. Smith, wearing a sari, and using a large world map to pinpoint areas where various ACWW projects are being carried out — took the delegates on a world tour of women's activities covering the very areas of concern that had been discussed in sessions of the Seminar — and helping to cement the idea that we are all working for the betterment of mankind.

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MARY KENNINGTON

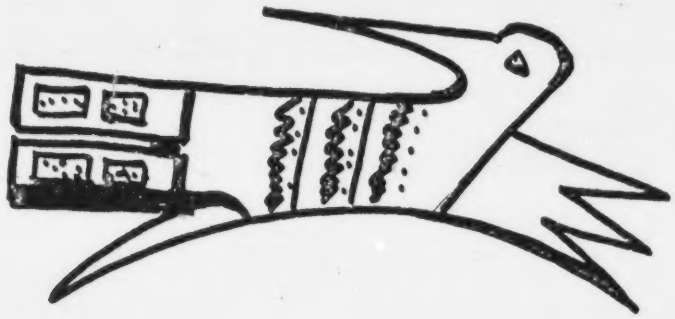
This sincere "Thank You" from CWC is placed near the center of the booklet — because Mary Kennington was at the very heart of the planning, development and execution of our Seminar for American Indian Women.

Mary, who postponed her retirement as Extension Program Leader for Indians just so that she might help us with our Seminar — provided information and guidance throughout the week.

Mary, who has worked with many of our delegates during her years of service, was perhaps the only familiar face to many when she gave a "Conference-Overview" at the opening session. Near the close of the Seminar she challenged the delegates to return to their homes, survey the needs of their communities — then work patiently to improve the conditions that are in need of attention, giving everybody an opportunity to participate at their own pace — never losing sight of the goal. Her parting words were "Remember, leadership is a journey, not a destination."

REPORTING

Mrs. Alonzo Petteys, a Colorado C.W.C. member, gave delegates suggestions for reporting the Seminar to their state and local newspapers, giving them tips on covering the story of the week of meetings and the subject matter covered in discussion periods.



DESIGN FOUND ON HOPI POTTERY

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Costumes are as varied as the areas from which they originated. At the left is the Choctaw Tribe's brilliantly colored cotton dress with intricate braid trimming worn by Bonnie Martin — In the center is the rich velvet blouse over the long skirt of the Navajo — with typical beaded headband. On the right is the banded piecework of the Seminole — many of these skirts have over 1000 pieces. The loose fitting blouse is well suited to the warm Florida climate. Betty Mae Jumper is a chief of her tribe.

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ACOMA POTTERY DESIGN

UNDERSTANDING

Not only was much material brought to the Seminar to help our delegates understand ACWW and CWC and the role they play in working toward better world understanding — but Delegates also brought material to help us understand the culture of the Indian people and how it differs from that of the white man. An example of this material follows.

INDIAN VALUES AS OPPOSED TO NON-INDIAN VALUES

INDIAN CULTURES	NON INDIAN CULTURES
Time is unimportant	**Time is of the utmost importance**
Time is a very relative thing. Clocks are not watched. One does things as they are needed to be done. "Indian Time" means when everyone gets there. A meeting can be set for 1 P.M. and people will come as near that time as they wish, so the meeting actually may begin an hour later, and this bothers no one.	When a person says he will be somewhere at 10 A.M., he must be there at 10 A.M. Otherwise, he is felt to be a person who "Steals" another man's time. More and more, non-Indians rush through life. It is felt among this culture to be good to use "Time to its fullest extent."
Today Concept	**Tomorrow Concept**
Indian people generally live each day just as it comes. Plans for tomorrow often are left until the future becomes the present.	Non-Indians constantly are looking to tomorrow. Such items as insurance, savings for college, plans for vacations, etc. suggest to what extent they hold this value.

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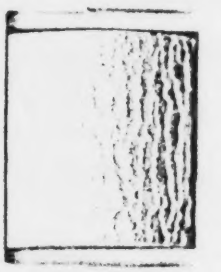

Patience

To have much patience and to wait is considered to be a good quality.

Shame

The Indian groups often shame an individual, but once this is over, no guilty feeling is held by the individual.

Age

Respect is for the elders. Experience is felt to bring knowledge, so the older one is, the more knowledgeable he is. No effort is made to conceal white hair or other signs of age.

Few Material Things

Members of the tribe often are suspicious of those who collect many possessions. Some tribes even hold celebrations and give away most of their belongings to others as "Love Gifts," the respected member of many tribes is he who shares and gives to others.

Man Lives in Perfect Balance with Nature

The earth is here to enjoy. If man accepts this world as it is and lives as he should with it, there will not be sickness or lack of food.

Action

The man who is admired is the one who is quick to act. He gets things done rapidly. To sit idly and let one's competitor pass him by is considered bad business.

Guilt

After an act is committed that a non-Indian feels to be wrong, he carries inside him the knowledge of having done wrong. This terrible feeling may make one ill mentally and physically.

Youth

Much is spent yearly for hair dyes, make-up and items that make older people look younger. Towns have sprung up in the U.S.A. which advertise Youthful Living but are designed for "Senior Citizens."

Owning of Many Material Things

More and more, non-Indian Cultures have measured wealth in terms of material things. Many such possessions constitute "Status Symbols" and are considered highly desirable. An individual with the quality of "Thrift" is felt to have acquired a value worth much.

Man Controls Nature

Constantly this culture searches for new ways for the control and mastery of the elements around him. Mastery of the physical world is of utmost importance.

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From the South Dakota Sioux Tribe comes Mrs. Hildreth Twostars Venegas, Mrs. Indian Seminar 1970 — wearing a costume of deerskin — her jewelry is fine beadwork on leather. The single feather worn or carried by Indian women is often used as a fan. At the right is Mrs. Marie Graybeal of the Wasco Tribe of Oregon. Her leather costume with heavy beading and metal ornamentations weighs in at 29 pounds.

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THE LITTLE PEOPLE — Among many of the old tales of Indian folklore you will run across several stories of "the little people" as the Indians call them. According to legend these little people were once very wise chiefs who, when it came time to take the journey to the Happy Hunting Ground persuaded Kitchi-Manito to let them remain on earth as little people, so that future generations would not be with out the wisdom of their forefathers.

SPECIAL FEATURES BY DELEGATES
SHOW AND TELL

Tuesday evening's program was developed and presented by the Indian delegates. Each had been asked to bring from home an item representative of her tribe's culture — and tell the delegation about its meaning.

The program opened with a prayer in the Cree Indian language by Mrs. Cecelia Corcoran — Group singing with guitar accompaniment by Mrs. Ruth Gladue, a Chippewa from North Dakota who was later voted "Most Talented delegate" for her singing and playing — set the stage for a parade of arts and crafts that were displayed on long tables after being described to the audience.

Craft work ranged from elaborate silver "Wedding" necklaces of turquoise and silver to medallion pendants and daisy chain necklaces of bead work — necklaces of shells in natural and dyed coloring.

Leather craft ranged from complete "Princess" ceremonial robes of soft deerskin with elaborate beading — to moccasins of leather smoked to make it more impervious to water — Knee length moccasins with a fringe tied below the knee were typical of the Comanchee tribe. Those of the Javapi tribe have turned up toes. Tanning of the hides used in clothing was discussed — and the labor involved in cleaning, soaking, tanning, scraping, breaking over sharpened poles and hand manipulation

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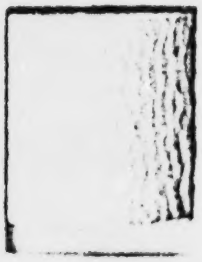
of the leather — made all present appreciate the finished product all the more. Of interest were the many products used for the smoking of leather to close the pores — showing that the methods of all tribes were similar — but they had utilized materials available in their environment to obtain similar results.

Much of the history of tribes came to light at this program — We learned that Shoshone garments were once made from peeled sage brush bark twisted to form fibers for weaving. That the language of the Navajo tribe was used as a code by the military in World War II. That ceremonial head dresses were woven of porcupine hair, and the quills are used for jewelry making. We learned that the beautifully woven rugs of the Navajos use black, gray and white wool in its natural state — but the colors are from vegetable dyes made from native materials in the older rugs — commercial dyes in the newer products. Mesquakie tribal members are reviving weaving methods using portable looms — a craft almost lost, and specimens of the weaving are now museum pieces.

Music, recorded on the reservations set the stage for Mrs. Denet's story of the Hopi Snake Dances — This is a serious event — the snakes are gathered by male members of the tribe and brought to the ceremonial grounds where tribal members observe the ritual. Dancers hold the snake in their teeth — while a companion dancer calms the snake by tickling it with an eagle feather. Fasting is a sacrifical part of this ceremony — and as the old dancers and ceremonial leaders die — some of these ceremonies die with them. Mrs. Postoak, a Cherokee, sang, in Cherokee, a hymn for devine assistance that was used by her people on the tragic "Trail of Tears" march, when her people were driven from their reservation on a forced march.

This was a full evening — one that should have been tape recorded and filmed in its entirety because never before have the arts and crafts of so many tribes been shown in one place. Only a portion of the items shown and described are listed here — but one came away from this session with the feeling that she had witnessed the finest example of how the human race adapts to its environment, using that which is available to meet the needs of the race.



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SPECIAL FEATURES BY DELEGATES
SUCCESS STORIES

Three delegates had been asked to tell of successful projects conducted in their communities.

Mrs. Naomi Shepherd of the Nez Perce Tribe of Washington told of the health program being conducted in her community. That as a result, mothers are bringing their children to the clinics at an earlier age. A committee has been formed to work toward solving problems of alcoholism, and is hoping to build a "Halfway House" for rehabilitation.

Mrs. Bonnie Clanton, Ute Tribe from Utah, told delegates of the work being done with young people of her community, and the organizations participating in making a study of, and helping to provide solutions for, the problems brought to light.

Mrs. Ethelene Conseen, Cherokee, North Carolina used a film to illustrate the housing project on the Cherokee reservation. The goal being to have adequate housing for tribal members, adequately financed and meeting standards of health and beauty for the improvement of community life.

A comment made by a delegate at this session:

Problems that aren't recognized as such are the real problems.

Problems we do recognize and are willing to work on—are half solved."

THE TURTLE — Most Indians looked to nature as their superior being, the earth being their mother. The Turtle has always stayed very close to the earth, even in the water it buries itself in the mud on the bottom. All Indians tried to make turtle their friend believing that by doing so, mother earth could not help but look with favour on them. Thus the symbol of the turtle can be found among most of the Indian tribes.

THE FAMINE

Mrs. Hildreth Twostars Venegas, Siouk from South Dakota, wearing her ceremonial robes and looking every inch the royal personage she was later voted to be — "Mrs. Indian Seminar of 1970" — thrilled an afternoon assembly, and brought tears to the eyes of her listeners as she recited for us the famine scene from Longfellow's poem 'Hiawatha'.

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Costumes of the Northwest. At the left is Mrs. Naomi Shepherd of the Nez Perce Tribe. Her belt and moccasins of butter soft leather are elaborately beaded. On the right is Mary Jane Fate, an Athabascan from Alaska. Her moccasins are of moosehide and smoked to be water repellent.

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FUN NIGHT

Fun Night was an event planned and conducted entirely by the delegates. They appointed their own committees — and an air of secrecy prevailed on campus while preparations were being made. CWC members were consulted only to the extent of obtaining needed props for the event, which was held on the grassy terrace of the dormitory.

Just at dusk the program started — with music provided by delegates and the announcement that the results of votes taken earlier would be given. We had wondered about the semi-circle of chairs facing the audience — now we were to know. As each winner of the voting was announced — she was escorted to her chair, a beautiful corsage pinned to her shoulder — and a ribbon bearing her new title pinned to her dress in true "Beauty Contest" manner. The winners were:

Mrs. Hildreth Venegas, Sioux tribe from South Dakota — Mrs. Indian Seminar of 1970

Mrs. Cecelia Corcoran, Chippewa from Montana — Mother of the most children (13)

Mrs. Ruth Davis, Creek from Oklahoma — Married the longest ("40 years to the same husband," were her words).

Youngest attending the Seminar — Mrs. Mayfa Silva — 21 year old Hopi from New Mexico

Miss Julia Mahsett, Comanche from Oklahoma was the oldest — 62 years.

Mrs. Ruth Gladue, Chippewa from North Dakota — most talented for singing and guitar (Delegates will remember her for 'Kansas City' which she sang like a pro.)

Mrs. Mary Jane Fate, Athabaskan from Alaska — Mrs. Congeniality. (Athabaskans rub noses for a kiss — so Mary Jane's nose soon lost its make-up)

CWC members were a bit bewildered at the next announcement — A dancing class was to be conducted — and WE were the pupils. A large circle was formed — and with an Indian delegate on either side — CWC women were taught the rudiments of "Indian Round Dancing" — Just as we were congratulating ourselves that our enthusiasm probably made up for our lack of grace — we were taken to an inner circle — told that the lesson was over and we would now perform for the delegates.

To the tune of recorded Indian dance music — we started our bear-like shuffle — to quickly learn that this was the preliminary to presentation of gifts to each CWC woman — We were taken, in turn, to the center of the circle and given articles of beautiful Indian craft work that were treasured possessions of the delegates. Jewelry, pottery, elaborately beaded bags and baskets. This was a touching "Thank You" that has made an indelible impression on the minds and hearts of all CWC members who participated in this delightfully planned and conducted ceremony.

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THE ORIOLE — Many, many years ago the oriole was a plain little grey bird. Because the Great Sun loved the melodies with which he greeted the sunrise, he turned him into the beautiful creature he is today and commanded him always to sing his lovely songs. Wise Sun also taught him the secret of how to hang his nest way out on the limbs of the tallest trees thus making sure that there would always be a beautiful oriole melody to greet each sunrise.

N.A.I.W.A.

By mid-week of the Seminar our delegates had developed a better understanding of CWC and ACWW, and how our member organizations work together to accomplish our objectives and lend support to world projects. The question was asked, and asked again and again during discussion sessions — "Why can't we have a National Women's Organization for Indian Women?" Delegates approached CWC Board members with questions, and received encouragement. After many hours of discussion, and night sessions during which possible approaches to the question were explored — the delegates decided they would go ahead with their plan and organize a national association.

During an assembly a nominating committee selected ten officer candidates, selected from all areas of the country to give wide distribution of leadership. These candidates were presented to the delegates and voted into office unanimously.

This Executive Committee met at every opportunity — asking CWC board members and Miss Mary Kennington of the Federal Extension Service to attend the sessions to answer questions and provide suggestions when requested to do so.

Much time and thought went into the development of the organizations structure and division into areas for equal representation. The

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map at the front of this booklet will show the areas comprising the new organization.

Goals determined to be of need and value to the total membership were adopted at a later session and are as follows.

1. The betterment of home, family life and community.
2. The betterment of health and education.
3. Promoting inter-tribal communications.
4. Promoting an awareness of Indian culture.
5. Promoting fellowship among all people.

As the budding organization unfolded — CWC members worked with delegates to provide duplicated materials covering the progress and decisions made, so that all delegates could take home an accurate record of the Association's organization proceedings.

The Executive Committee elected for the 1970-71 year is as follows.

President — Mrs. James M. Cox (Comanche Tribe) Midwest City, Oklahoma

Vice President — Mrs. Naomi Shepherd (Nez Perce) Wapato, Washington

Second V. President — Mrs. Violet Miller (Menominee) Keshena, Wisconsin

Secretary-Treasurer — Mrs. Patricia Littlewolf (Northern Cheyenne) Busoy, Montana

Director of Membership — Mrs. Louva Dahozy (Navajo) Fort Defiance, Arizona

Director of Public Relations — Mrs. Marcella LaBeau (Sioux) Gettysburg, South Dakota

Director Inter-Tribal Relations — Mrs. Mary Jane Fate (Athabascan) Fairbanks, Alaska

Director of Health — Mrs. Betty Mae Jumper (Seminole) Hollywood, Florida

Director of Indian Culture — Mrs. Adeline Wanatee (Mesquakie) Tama, Iowa

Director of Education — Miss Mary Ann Cavanaugh (Devil Lake Sioux) St. Michael, N. Dakota

Annual meeting for 1971 has been set for the state of Oklahoma — future meetings will be held on a rotating basis in the different regions.

NOTE:

A mid-Year Executive meeting was held at Siseton, South Dakota in January 1971 to plan the annual meeting. Mrs. Albert Stoutner, CWC Chairman, was able to attend this meeting and was asked to clarify many points concerning CWC and ACWW.

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ANOTHER THUNDERBIRD DESIGN

BANQUET

The last night of the Seminar found delegates, guests and CWC members in gala mood, headed for the Ballroom of the University Student Center for our banquet program. Colorado CWC members had decorated the room for the occasion — and colorful flags and flowers provided a backdrop for many pictures of delegates wearing their full ceremonial dresses. The atmosphere was one of joy in having spent a fruitful week of study, discussion, exchange of ideas — and finally — the organization of the new National Association for American Indian Women.

Mrs. Eugene Survant, ACWW Area Vice President, presided. The invocation was a prayer in Sign Language, offered by Patricia Littlewolf. Mrs. Kenneth Vetting, President of Colorado Extension Homemakers Council extended greetings, Mrs. Marie Graybeal, Jr. of the Wasco Tribe, Oregon, responded for the delegates.

Among guests introduced by Mrs. Survant were Mrs. Stoutner's daughter, Judi, and her husband Phil Stinemates who assisted with publicity planning for the Seminar.

After introducing the officers of the new N.A.I.W.A., and the Country Women's Council officers — Mrs. Survant called on Mrs. Albert Stoutner, C.W.C. Chairman for remarks.

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"As Chairman of C.W.C., I speak for our Council. This has been a learning seminar for all. We feel privileged to have had you as our guests at the first seminar ever held for American Indian women. I am sure we will remember and treasure this week spent together. Time was divided into discussion groups which gave each individual opportunity to present her viewpoint about family relations to the community and to the world.

As an outgrowth of attending this seminar, you delegates have taken a BIG STEP in doing something constructive about the concerns you have recognized. You have organized the NAIWA. Now, the Country Women's Council did not expect you to do this, but — you are strong, alert and capable leaders so we are not surprised to see you take this action. Someday, when I talk with my grandson about the things that happened in my life, I will be very proud to tell him about this meeting — to tell him that I saw this moment in history unfold.

We congratulate you on the progressive step that you have taken. You have asked for no sponsor, neither have you asked for support. I sat in and listened to the discussion of your committee in planning the NAIWA, and it was brought out clearly that ALL tribes are to be recognized, to work together, whether it be a large or small tribe. Each is to have representation. This is good.

Mrs. Cox — will you please come forward — As president of the newly organized NAIWA, the Country Women's Council, U.S.A. is proud of this step that you have taken, and we present you a check (no strings attached) to use in promoting your NAIWA."

Mrs. Cox very graciously accepted for her membership.

A special treat for all was the excellent talk by Miss Thomasine Ruth Hill on "My Life As Miss Indian Ameriva XV." Miss Hill is presently serving as chaperone for this year's Miss Indian America XVII. Her experiences as an ambassador for her people were not only most interesting, but gave the listener an insight to the high ideals and aspirations of young people who are selected as representatives of the Indian people in this capacity.

Princess Virginia Stroud, who had just been crowned Miss Indian America, and came to our Seminar to give her first talk as this year's reigning Princess — appeared in a typical Cherokee Indian costume of red print cotton, made for her by her beloved older sister. Virginia lost her Mother when she was but 13 years old — Her early training had been sound, and her Mother had instilled in her mind the importance of education. Through her own efforts, and the help of her family, she was able to attend Bacone College in Muskogee, Oklahoma where her interest in the welfare of her people, and her willingness to put forth the effort to help them, brought both honors and responsibilities, which she has assumed with grace, dignity and success.

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Special music was provided by delegates — and all were again able to hear Ruth Glaude's "Kansas City" one last time. A feature of the program that gave everyone in attendance much pleasure was a review of fashions conducted by Mrs. James M. Cox, new President of N.A.I.W.A. This review was a parade of delegates wearing their full ceremonial dresses. It takes both strength and poise to wear some of these garments with grace — Marie Graybeal's beautifully beaded doeskin costume weighs in at 29 pounds. Betty Mae Jumper, a Chief of the Seminole tribe in Florida, modeled a skirt that was pieced, in intricate pattern of colorful bands, from over 1000 pieces of material. Cameras flashed throughout this parade of fashion which brought together the ceremonial dresses of more tribes than have ever been assembled before.

Mrs. Alonzo Petteys, Colorado Extension Homemakers Council member, told the delegates of a remark made by an Irish countrywoman that will long remain in the minds of delegates and CWC members. "We shall not have budged an inch unless we take residence in the viewpoints of others." She told those present that they had succeeded in doing this during the Seminar, that all had given freely of their views — that now they should go out and share these freely in the bond that unites country women throughout the world.

As a closing feature of the banquet — Mrs. Bonnie Martin, a Choctaw from Mississippi, told those present of interesting facts that had come out at the Seminar — The session closed with the showing of slides that had been taken by delegate's husbands during the Seminar — and hastily processed that we all might share in the pleasure of seeing the Seminar in Action.

Mrs. Survant expressed her appreciation for all that had been done to make the week a successful and meaningful experience for all who attended. Her comment was "We hoped that the delegates would make this their meeting, but the exciting formation of the North American Indian Women's Association was more than anyone had anticipated. Delegates to this meeting can truly be proud of what they accomplished in just a few days."

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AND SO — GOOD BYE

It was a full week — a week that brought women of two races together on the common ground of mutual interests and concerns — A week of opportunity to develop a better understanding of two cultures that share the same basic problems. To learn that women, regardless of their cultural heritage, share the same interest in the betterment of home and community life and the welfare of the family as individuals and as a unit. It was a week that saw the development and growth of understanding, trust, and love. A firm foundation on which to build even stronger bonds in the future years.

To quote from Mrs. James M. Cox, first president of the North American Indian Women's Association.

"The North American Indian Women's Association will work toward achieving more stable homes and communities, both emotionally and economically. We will also be concerned with the preservation of our North American Indian culture. By so doing, we will preserve for the United States of America art forms, language and songs that this country can truly call its own. More Americans need to know and understand the cultural heritage that we all share.

Another important goal of N.A.I.W.A. is to promote fellowship among all people. Perhaps now that the United States has reached its growth geographically, all nationalities can concentrate on learning to know one another. By making an effort to understand people, we usually find that we have the same interests and desires.

I have great hopes and expectations for the future of the North American Indian Women's Association. Already, women from two states have started organizing groups to affiliate with the new national organization.

A new organization may be born quickly, but time is required if members are to grow together. Our members understand this and they recognize that careful planning is essential during this period.

The members of N.A.I.W.A. will be ever grateful to all those who made the National Seminar of American Indian women possible. The sleeping buffalo has gotten on its feet and is now shaking the dust from its body. I truly believe that the N.A.I.W.A. will have a favorable positive impact on the United States of America."

Saturday morning saw C.W.C. members helping their new friends carry their luggage — more than when they arrived because of shopping bags well filled with souvenirs and gifts for loved ones purchased during breaks when CWC members who had cars operated a shuttle service to the shopping centers. Buses were loaded for the return trip to the Denver airport and the departing planes that would take our delegates to the four corners of this great land. Noses were rubbed, cheeks were kissed, hugs — as well as mailing addresses were exchanged — and there were many minor delays as delegates and CWC members hurridly

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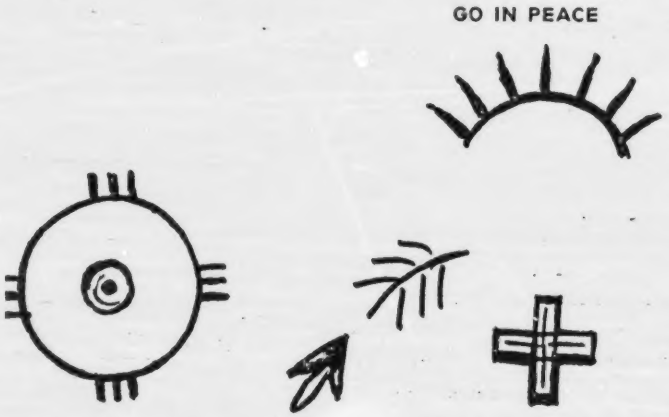
exchanged last minute messages. It was a moment of sadness — as the parting of friends always is — but it was also a moment of happiness. Delegates were anxious to return to families and communities to share their experiences. They were returning to their homes knowing that they now had a means of national communication for the sharing of ideas and problems — and an opportunity to work together for their solutions.

To quote Mrs. Eugene Survant, ACWW Area Vice President, who had devoted a year of time, talent and energy to the development of this Seminar—

"We so often hear 'There is a time' — and to all who worked during the Seminar, we know that this is very true; the time was right for a Seminar in the United States and the Indian women were ready and receptive. Now it will be interesting to follow the growth of NAIWA and the development of programs and to see these capable women take their places on National and International levels. As one Delegate wrote "All the women attending the Seminar were beautiful inside!" and a more beautiful life is ahead because Indian women care and will work together."



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APPRECIATIONS

The Country Women's Council, U.S.A. wishes to express its sincere appreciation for the assistance received during the planning, conducting and follow-up periods of this Associated Country Women of the World Seminar for American Indian Women.

A. C. W. W.

C. W. C. WORKERS

The Federal and State Extension Services

Bureau of Indian Affairs

The Conference Services and Staff of Colorado State University

National Miss Indian America Pageant — and particularly Miss Virginia Stroud and Miss Thomasine Hill for their participation at the Seminar.

Colorado Department of Education

The Fort Collins Coloradoan for permission to use photographs in this booklet

All Speakers and Participants of the Seminar

A very special Thank You to all of the behind the scenes workers whose talents, interest and efforts made the Seminar such a meaningful week for all who attended and participated.

The Sponsors of Delegates listed at the beginning of this booklet.

Mrs. M. L. Jaggar, Croes-Efa, Rhydwyn, Holyhead, Anglesey, England for our cover design and line drawings that illustrate this booklet.

"TEACH US TO LIVE"

God of love—Forgive! Forgive!
Teach us how to Truly Live . . . .
And someday may men realize
That all the earth, the seas and skies
Belong to God who made us all,
The rich, the poor, the great, the small,
And in the Father's Holy Sight
No man is yellow, black or white,
And Peace on Earth cannot be found
Until we Meet on Common Ground
And every man becomes a Brother
Who worships God and loves each other.

Helen Steiner Rice

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August 2-8, 1970
Fort Collins, Colorado

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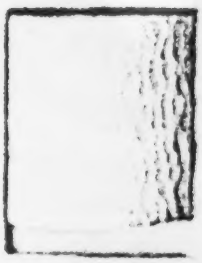

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"Miss Indian America" — Virginia Stroud

Miss Thomasine Ruth Hill — Chaperone to Miss Stroud and a former Miss Indian America.

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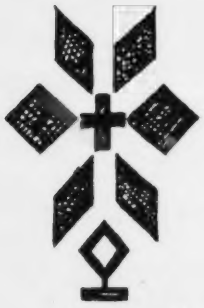

THE RABBIT FOOT — Many rabbit's feet hanging in an Indian teepee meant more than just good charms. It meant that the Indian from this teepee had not only eaten well but that his little papoose would be luxuriously wrapped in a blanket of rabbit skins. Through the ages the real meaning was lost and now only the symbol of good luck remains.

BURDOCK

The healing properties of this plant were used for relief of rheumatism by wrapping the leaves around the affected limbs. They also steeped it and used the liquid as a tonic.